

The Temple Artisan

APRIL, 1918

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

The Temple Artisan

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APRIL, 1918

No. 11

Behold, I give



unto thee a key.

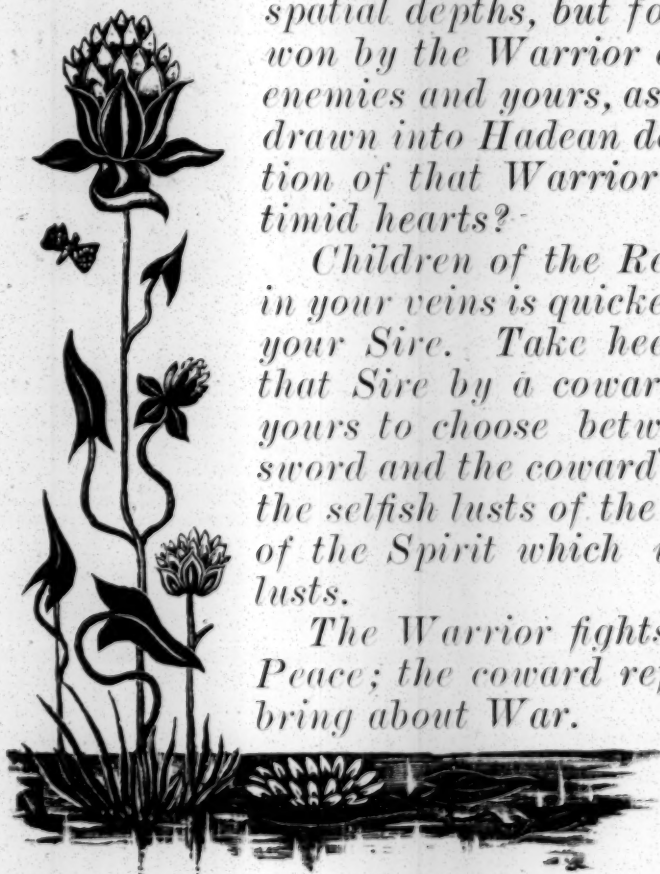
THE RED STAR.

Think ye the Regent of the Red Star is of evil nature because the Light of His countenance shines out through a fiery curtain?

Know ye not this little ball of earth your feet now press, would long since have been drawn from its path through the heavens into spatial depths, but for the many contests won by the Warrior of the skies over his enemies and yours, as ye would have been drawn into Hadean depths but for the action of that Warrior Spirit within your timid hearts?

Children of the Red Ray! The blood in your veins is quickened by the Spirit of your Sire. Take heed how ye dishonor that Sire by a coward's part when it is yours to choose between the Warrior's sword and the coward's narcotic; between the selfish lusts of the flesh and the Light of the Spirit which wars against those lusts.

The Warrior fights, but He fights for Peace; the coward refrains, that he may bring about War.



AS A GRAIN OF MUSTARD SEED.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXXVIII.

One of the greatest hindrances to understanding the purpose and accomplishing the given result of directions imparted to his disciples by an Initiate of the White Lodge lies in the efforts made by the disciple to confuse the issue and refuse to believe that the simple natural form in which it is given does not hide some abstruse problem which requires divine wisdom to solve.

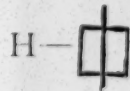
No statement made by Jesus of Nazareth to His disciples or to the multitude conveyed a deeper truth or one couched in more simple language than did that which runs as follows: "If ye have faith as a grain of mustard seed ye shall say to this mountain, remove hence to yonder place and it shall remove." Yet that statement has been made the base of tomes of literature of various kinds. It is used as the fundamental tenet of any number of faith cures, as it well might be if it were accepted as it was given—a simple statement of fact. Faith is a mighty engine, and like other engines it requires a definite form of power, a well qualified engineer and a given purpose if anything is to be accomplished by its use. But it is something more than an engine: it is a superhuman instrument which has grown by accretion, and according to the laws which govern its plane of existence.

You will note, Jesus said faith as a grain of mustard seed. The word *as* holds the clue to whatever mystery may be accredited to the statement. In order to grow, a mustard seed is planted in the earth, *i. e.*, in darkness, coldness, shut away from its kind, alone, there to lie until the natural laws which govern growth, the application of moisture, heat and the nourishment of mother earth has brought it to germination, burst its shell and shot it up into another plane of existence, that is, into the light and life of the sun and air.

Yet, in the application of Faith the average believer in its power would seek for a full grown entity whose power of accomplishment was phenomenal in that mere belief in its existence was sufficient to accomplished miracles, despite the fact that this believer may deny the possibility of miracles, and rightly so, as there are no miracles, this very matter of Faith being a proof of the truth of that statement. The faith by means of which great deeds are done by man must develop and grow under circumstances that exactly correspond to the growth of the mustard seed. It is not a ready made tool for use at any moment and by anyone. It is "as a seed" in the soul of man and must develop under conditions analogous to those of the mustard seed. As the seed develops in the darkness and coldness and

loneliness of earthly life, and grows by the light of the Central Sun it becomes like unto the mighty engine to which I have referred; but then that engine must be operated according to the laws of the plane it has entered. The nucleus of the seed of the mustard will not permit that seed to expand into an oak tree; it will only grow mustard; neither will the nucleus of Faith develop any other attribute or thing; it will always be just Faith, one of the mighty engines by which the Christs build worlds and men, and destroy them as forms.

What the average person means to convey in his use of the word Faith is merely a certain degree of belief in the power of a divine being. What the advanced occultist means by his use of the same word is a universally diffused form of force or energy which in one sense might correspond to the action of electrical energy, a form of energy or substance which is one of the constituents of every atom or molecule of physical substance, and therefore like every other constituent of matter is capable of growth, extension, expression and final disintegration and dissolution. The Faith which the high Initiate has developed in himself is closely akin to the energy of Will.



THEOGENESIS.

Sixth Stanza, Fourth Sloka (*continued*)

"Said he to them, 'I am sent to light the fires within your hearts, and I will stay with you until the Sacred Light shall shine so bright that every foe will be revealed before your eyes, but you alone have power to stay these foes. Go ye forth to gather fuel and lay the fires aright.'"

The Wisdom religion teaches that there are 49 fires or forms of energy, all having an electrical base; in other words, that all evolutionary forces are results of electrical action. At the center or heart of every creature, whatever its nature or habitat, as well as at the center of every molecule of gross matter, there is one point or spark which responds to the action of every new spiritual impulse; every increased vibration of matter; and the figurative language of the above quotation refers to an interaction to take place between newly freed energy of the period referred to and those centers in the elemental creatures which were then organizing substance. The promise as it is expressed by the "One" is to the effect that the action of the new

impulse will continue until the sacred light—Manas—shall be developed in the previous mindless masses of elementary creatures to whatever degree would be necessary to enable them to become receptive to the new evolutionary impulses to become active within the before mentioned sparks in the heart or center of life in each such undeveloped creature. With the evolution of Mind in man there comes a knowledge of the governing laws of life and therefore of those inimical mental and physical thoughts and things which work injury to the mental and physical bodies of man. These thoughts and things may be essential to the evolution of gross matter or they may not be, but they are foes of man if uncontrollable by him or negative to his positive line of action; therefore must be slain by him, *i. e.*, changed from one form into another; in order to slay them he must "gather fuel and lay the fires aright," the fuel of Higher Desire and the fire of Discrimination in the case of the thoughts to be changed, and the fire of right action in regard to the "things" which are to be materially changed from one form into another. This is only possible if "the fires are lain aright,"—commenced rightly; actuated by high purpose; for "a bad beginning (never) makes a good ending," in a case governed strictly by law, although the reverse is frequently claimed by those who in fact are not able to see the end of any thing or creature as the ending of all things is too far in the future.

B. S.

OCCULTISM.

WHAT IT IS AND IS NOT.

II.

The young man who came to Jesus for enlightenment, and for admission to the ranks of "the perfect," was unable to fulfil the requirements of "the narrow way" of Occultism, because he was too strongly attached to his possessions. He was letter perfect in his fulfilment of the Commandments; but the renunciation demanded of those who seek admission to the way of "eternal life," was too great for him at that time.

We should understand that Occultism takes certain things for granted concerning the being of man, and the vestures through which that Being manifests, because through long ages the Masters and students of Occultism have established the essential fact of these matters.

With the Apostle Paul, himself an occultist, occultists the world over, know that the physical body is but the outermost sheath or vesture of man himself. Paul tells us that "there is a psychikos body, and there is a pneumatikos (spiritual) body," and he also stated that "we have a building of God, an house not made with hands, eternal in the heavens." These various bodies, made of the substance of the different planes of consciousness, to which they are the gates of entrance, or exit, as we recede from or move toward the physical level of life in our evolutionary movements,—these bodies, that are also the outermost forms (each on its own plane) we have when we are abiding in or passing through each of the higher states of experience: these bodies are known and recognized by the occultist, who seeks to function in each, to organize each, and gain as definite a control over each, as characterizes him in his use of the physical body. He takes the possibility of this control and use of his finer bodies for granted, just as much so indeed as the fact of the existence of the bodies themselves. And working on this basis he is not checked by any of the denials, the "ifs," "may-bes" and "perhapses" of material science, which barely scratches the surface of the forms of life; and which until recently denied the existence of an intelligent, entitized life within those forms.

Yet our greatly boasted material science has a very long way to go before it may even approximate the achievements of the scientists of ancient India, Tibet, Egypt and China, or of ancient America, north and south; for these were under the direction of occultists, who, by working with the laws of nature and God, stood within creation, so to speak, and understood the deeply hidden secrets of the Universe.

The occultist knows that the psychikos body, the "astral body," or "natural body" as it is called in the English version of the First Epistle of Paul to the Corinthians, is the seat of man's emotional life, and is made up of "emotion-stuff," so to speak, which vibrates readily when we are expressing any type of emotion. When we are thrilled with delight, terrorized by fear, congested by anger, we may know that the psychikos body is temporarily dominated by a particular emotion-vibration, and is suffused with the color of that vibration; the grey of fear and the red of anger sometimes being strongly marked in the physical organism, when we are under the rule of these emotions, so close is the tie between the two planes, and the two bodies.

The occultist knows that the problem of controlling and purify-

ing the emotions is purely a problem of controlling and purifying the psychikos, or "astral body." Even as the co-ordination and control of the muscles, nerves and organs of the physical form, requires the concentration of our consciousness therein; so with this finer form, it may be dominated, its reins of power, and its faculties and organs controlled and made to serve man in an orderly way, if man will but give it the necessary amount of intelligent attention and discipline. It can be kept clean and free from disease by very much the same methods, and by working under, and respecting the higher correspondences of the same laws, by which cleanliness and health are maintained in the physical body. And just as much effort, application, thought and knowledge, is required to do this; but operating on a higher plane of consciousness and experience. For in every essential respect but that of density the psychikos body is identical with the physical, because it is the pattern upon which the physical form is made, and antedates it in age, or point of creation. Esoterically speaking it is one of the "coats of skin" God made for man, when the latter was driven forth from "the Garden of Eden." It is the body in which the great majority of human souls find themselves immediately after the "earthly house of this tabernacle (is) dissolved," because it is the form best adapted to that particular level of conscious life, just as the present form is best adapted to the conditions and energies of this level.

Now, what has been said and hinted at in connection with the next interior plane and the body thereof, is known to be true of the still finer vestures of the soul on the mental and spiritual planes of consciousness, and of those planes themselves. Except that each is made up of the stuff, or substance of the planes into which they open, or where they abide, as this body abides here, is made of gross flesh, and helps us to contact and know this plane. "As above, so below," is a very ancient truth.

The mental body, or what St. Paul refers to as the "pneumatikos body," is made up of "mind-stuff" or "manas," or that particular differentiation of spirit-substance in which our mental vibrations, or thoughts can function. As thoughts are different from emotion, so the thought-body is made up of a different grade of substance, capable of being moulded by finer vibrations, than is the emotion-body. The organic characteristics of all the bodies are identical in function, (each on its own plane), and in each the soul has the same sense of identity and reality, and fixity of consciousness, when the necessity of its evolution, or the opportunity for service makes it

necessary, or possible to shift our consciousness from one to the other, and maintain it there for a time. The aim of the occultist is to so purify and dominate the energies and processes of his vestures that all shall vibrate harmoniously with God, that the White Light of the Spirit may shine with unobscured radiance through all, and make it possible for him to "worship God in the beauty of holiness," or wholeness of being.

We marvel at the stories that cluster round the last days of the Master, and some of us are skeptical concerning the fact of his appearing and disappearing, his entering or leaving a closed room, without using the doors, or windows, and making himself known to his disciples so that their every doubt was banished. But could we really comprehend the completeness of his spiritual development, the purity of the vestures that sheathed his dominant soul round about, his understanding of the processes of the laws of transmutation and condensation, of attraction and repulsion; and his absolute control of his bodies, by the will which was "at-one with God," we might be able to understand how it was possible for him to raise or lower the vibrations of those bodies, and make his presence known, or melt into space at will. He would not deserve the name of Master, were he unable to accomplish this phenomena.

When we turn, or condense steam into ice, or, by reversing the process, convert ice into water and then into steam, we utilize, by mechanical means, the same energies, and work under the same laws, as those under which the Great Occultist worked when he multiplied the loaves and the fishes, and fed the multitudes, turned water into wine, and make himself visible or invisible to his disciples and the multitude that witnessed the ascension. But the secret of that power, and the practical demonstration of it in the more comprehensive control of life, as evident in the career of Jesus, is yielded up to those only "who are pure in heart," who diligently and unswervingly walk under the sway of the "inward law of the soul," who, by controlling and purifying the emotions, the thoughts and the will, are lifting themselves into the plane of consciousness where every element and fibre of their being vibrates harmoniously with God.

The occultist, knowing that there is but One Great Cause, and One Eternal Life at the heart of all people and things, sets out on his quest for "the kingdom of God and His Righteousness," undeterred by tradition, dogma, prejudice, or carnal tendencies,—enters "daily into newness of life," and merges his sepaarte consciousness with the One Great Consciousness by a slow, painful upward climbing, year after year, life after life, age after age.

Knowing that that law of periodicity, the Law of Cycles, holds sway over his life until he has regenerated that life, even as this same law guides the sap in the tree, the tides of the ocean, the movements of the stellar bodies, he is not disturbed by the cutting off of one earth life, for he knows that he will return again, and yet again, to take up the task of weaving the strands of truth, love, justice, mercy, wisdom, and compassion into the texture of his being, until the radiantly perfect design, which God has erected within his innermost vesture, "the building of God," shall stand out in bold, free lines; and, resurrected from the grave of earth-life, heaven is attained as a permanent abiding place, unless it be willingly renounced, as was the case with the Christ, for the privilege of returning and becoming a Great Redeemer among men.

Knowing that the Law of Causation, administers the rewards and the penalties of life with a just and impartial hand, giving to each that meed of opportunity, health, riches, love, mercy, understanding, position and power, or their opposites, according to the causes each one has set in motion during this, or one of several previous conscious earth-existences, the occultist endures patiently, labors diligently, and uses all as wisely as possible, meanwhile seeking to understand and bring about the necessary adjustments of his thought, feeling, speech and conduct, to the Good Will of God, trying to make fewer and fewer mistakes, to establish fewer and fewer ill-bearing causes, that the discord of life may be decreased, and the strength and peace of Harmony prevail.

This is the Ideal which dominates the pledged, consecrated occultist, and in the power of that Ideal he walks, by faith, which always leads out to knowledge, power and realization, and "giveth the victory." "Many are called, but few are chosen," or rather, choose for themselves the way to perfect harmony with God. As Jesus said, "straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

REV. C. H. EMMONS.

Riverside, Cal.

(Concluded)

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EDITORIAL MIRROR.

In these days, and in these times, it behooves every lover of Liberty and Fraternity to vitally realize his or her responsibility to humanity, present and future.



For assuredly the long prophesied war of the ages is upon us—"the strife between the Sons of Universal Light and the Brothers of the Shadow."



And the New Humanity, the Sixth Race now being born—evolving—will either be born into a free world or a world enslaved by the Brothers of the Shadow. In the latter event the repression of the Divine in human nature will result in congestion and explosions in the inner or spiritual nature of the human race with resulting abnormal conditions on this outer plane for many weary ages to come. The Lodge of Light, the Logos, cannot incarnate in a humanity bound by despotic rule or system.



Cyclic Law rules all events, and there is a certain time in the evolution of an individual, nation, or world when a certain action is *decisive*, so that for the balance of that cycle, circumstances are set or predetermined. In world history certain decisive battles determined the fate, philosophically, religiously, and politically of the world or great parts of the world for ages thereafter. In the book, "The Fifteen Decisive Battles of the World," by Creasy, we find this truth interestingly set forth, indicating how civilization was powerfully influenced as a result of these fifteen decisive battles.



The "Fifteen Decisive Battles" referred to range from the battle of Marathon some twenty-five hundred years ago, when an overwhelming host of Persians invading Europe through Greece were defeated by a small army of Athenians, to the battle of Waterloo, A. D. 1815.

In the present great world war, the future alone will tell what battles will be decisive. We are as yet too near the events to know for certain whether the Battle of the Marne may be counted as decisive or whether the battle now raging on the plains of Picardy may become decisive. The real decisive battle of this war may be as yet far off. But it *will be fought* and the fate of civilization, religiously, economically and politically for ages to come will depend on the outcome. For in the present war the minor issues which seemed causes in the beginning are now swept away and it is clearly seen that there are two diametrically opposite sets of ideals struggling for the mastery of the world, namely, the right of the *few to rule the many*, or the *right of the people to rule themselves*.



It should not require much intuition for the earnest student of life to know on which side are the Brother of the Shadow and on which side the Masters of Light.



And—do you know complacent or anxious reader, wherever you now may be even a thousand or more miles away from the outer battle fields, that whatever of darkness and falsity there may be in your aura is drawn upon for use by the Brothers of the Shadow in this conflict—and whatever of Light and truth may be in your aura will be drawn upon and used by the Masters of Light who guide the evolution of worlds and races.



In other words the real battle-field of this great war is the AURA OF HUMANITY,—the AURIC CONSCIOUSNESS OF THE RACES OF THE EARTH. And each one can help or hinder. Do you realize your responsibility to future ages, and the New Humanity? Universal Life, Love and Truth demand your answer.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 152

"GOD'S FLAG."

The story of "God's Flag" came to me this morning in a letter from my very dear friend Hulda, Mary Kathleen's mother.

I had risen early—earlier even than the little mother-linnet who is my room-mate these days, and who is keeping five tiny pale blue eggs snug and safe in her dainty nest of sweet Alyssum and Pampas Grass.

I left my tent-cottage in order, and went into the “big house” to begin my communal duties. The first of these is to light the oil stoves for those who like hot baths and hot breakfasts. There was a shortage of matches in the bathroom.

This led me to the parlor fire place, where a box is always kept in readiness for the daily lighting of the great log-fire. I found the matches and—I found my letter, there since last evening. When you go to bed at the same hour as the linnets you are likely to miss the evening’s mail.

Can you guess though how happy I am that my mail reached me when I could read it bathed in the morning’s warm sunlight? *Mary Kathleen can.*

For she knows that is where I love to read and write best of all—in the full sunlight. And that is where I took Hulda’s letter to read when all the stoves were burning clearly and full kettles were on every ring.

Then, too, the beauty of the story was still freshly about me when we all sat down to breakfast. I just *had* to tell it aloud.

After breakfast, when my o’cedar mop was moving merrily over surfaces high and low bent on leaving behind a brighter impression, “our loved lady” met me and said, “Leave the housework; take the day off; and write me out that story you told us at breakfast.”

So here I am,—freed from indoor work, out in the sunshine and the wind, on a sand-dune. Around me are bushes of fragrant lupine (the lupine with the pale lilac flowers)—overhead is the deep blue sky—in my heart is the memory of the story of “God’s Flag.”

I shall tell it to you almost word for word from Hulda’s letter:—

One of Mary Kathleen’s Xmas presents was a game of Flags of Nations. She was playing with it the other evening.

She suddenly asked, “What is God’s Flag?”

Her Daddie answered, “Why, the Cross.”

Her grandmother said, “The Scroll with the Ten Commandments.” (You remember, mother is Jewish).

Mary Kathleen thought a moment, then said, “No, I think not. I think God’s Flag is the Sunset Sky and the Rainbow.”

All is told. I would add only a swift intense note of praise that today there are babes of five summers declaring at their games the unfailing universality of His Plan.

F. G. M.

Halcyon, Cal.

TEMPLE ACTIVITIES AND NOTICES.

SPECIAL NOTICE. There is urgent need for help at the Temple Headquarters, the home of the Guardian in Chief. It is an opportunity that a student of Occultism should be able to appreciate, an opportunity for mutual service in the making of a real and permanent home among a few congenial people. Good health and some knowledge of the domestic needs of a home are requisites. What is commonly called "an all around man," one who is willing to do whatever is necessary in or out of the building would be greatly appreciated. A man and his wife may be still better. If unable to personally respond to this call will you make some effort to put us in communication with some one you could recommend, and so "do your bit" in the Temple army fighting against ignorance and wrong? If the central cell of Nation or organization is not well sustained, its other units must suffer from inanition. Address The Temple of the People.

* * * *

Miss Eileen Dixon left for Palo Alto the past month, where she will be at work for a few months to come.

* * * *

Mr. and Mrs. W. A. Wotherspoon paid a brief visit to the Centre during the past month, meeting a number of friends and members at the Halcyon the evening before their return.

* * * *

Mrs. S. A. M. Briggs has returned from a visit to San Francisco and has resumed her duties in connection with the Propaganda Department.

* * * *

Now is the time to plant flower seeds. See list on advertising page of the Halcyon Seed Company and order what you need and help start the nucleus of a seed business at the Centre. Every order helps.

* * * *

Owing to demand for same, copies of *Occultism for Beginners*

have been bound in cloth with paper jacket. Price for cloth bound copy is 50 cents; paper, 25 cents, postpaid. Order from Halcyon Book Concern, Halcyon, Cal. In New York City, both the cloth bound and paper edition may be obtained from Brentano's Book Store, 5th Ave. and 27th St.

* * * *

WANTED—A Temple member stenographer and typist to take a place on the staff of workers at the Temple Centre. This need is vital as the Heads of the Temple work are unable to write and answer letters to members to the extent that should be done on account of lacking stenographic help. Any member who can qualify for this position and who desires to be associated at Headquarters should write the Centre.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

* * * *

Temple Builders' Lessons, attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc.; also songs and stories neatly illumined are now on sale by Temple Builders. Twenty-five cents for lessons; \$1.50 for songs and lessons.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

IN MEMORIAM.

Our devoted sister, Mrs. M. K. Choice of Oakland, departed this life on April 18 last. Mrs. Choice had been a member of the Temple since 1899 and her interest was vital to the very last hours in the work she loved. This sister's activity on this plane was terminated by a complication of ailments resulting from her age, she being over seventy at the time of her death. She died in Oakland and in conformity with her wishes her son, Freeman, brought the body to Halcyon, where the Temple funeral services were observed and interment made in the Temple Cemetery, beside the remains of her husband.

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